The Temple Artisan

APRIL, 1919

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Mysticism and Social Science

PUBLISHED AT
HALCYON, CALIFORNIA

Price, 10 Cents $1.00 Per Year

THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revivified in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Halcyon, California.

The Temple Artisan

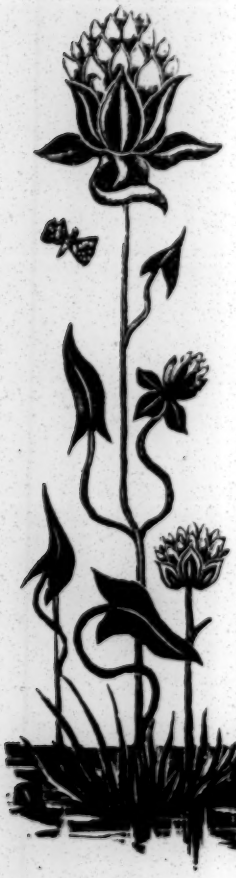
Vol. XIX. APRIL, 1919 No. 11

Behold, I give **unto thee a key.**

THE HOME OF SONG

Unfettered and unbound, the Angel Guardian of the Home of Song flies the wide spaces of the skies, contemning walls and roof-tree, doors and all confining bonds which thrall the freeborn soul.

It seeks the heights of heaven to voice its freedom from all bondage, and sinks with folded wings to depths of under-worlds to chant its miserere, its pity for all slaves.



Garbed in tender tones and mantled with a measure of deep pathos, it seeks alike the hut of peasant and the palace of the king to waken sleeping guests of discord to the joy of harmony and rhythm.

It beats its wings against thy heart when mortal love hath sought thee out, the while its fingers touch the seven-stringed lyre Apollo holdeth downward in his hands. Eye hath not seen the light and glory of the Home of Song. The thrush and robin, mocking-bird and linnet seeketh it for tones expressive of their longing for their unwon mates.

The Gods of birth and death, of selfless love and deep compassion fly to it for tones of strength and courage 'gainst the hour of battle for some human soul.

The Angel Guardian of the Home of Song, hid from mortal view, is ever stretching praying hands to man—to you and me, and all created things, beseeching that we listen for her guiding voice which points the way unto the Heart of God,—her home,—your home, the Home of Song.

THE COMING AVATAR.

Whenever the subject of "The Coming Avatar" comes up for discussion in a mixed audience, there invariably arises the questions, when, where, and how will the expected Avatar appear? Will it be at some designated time or place? Will he come in some superhuman body accompanied by wonderful exhibitions of supernatural phenomena? Will he be born of woman and grow to maturity in circumstances similar to those which environ each one of the children of the present human race, only to meet with similar affirmations and denials to those which met the last Avatar when he announced his mission to man?

Strong assertions have been made as to the reincarnation of the last Avatar in the body of some child born within the present century. In a number of such instances, the assertion is conscientiously made and has been based on some apparently supernatural phenomena which was believed to have preceded the birth of the child, thus fixing the belief in the mind of the mother and her immediate friends, if they have forgotten or ignored the fact that many other mothers have had similar experiences and are even now making similar assertions.

Those who believe in a literal translation of the statement accredited to the Master Jesus by His Disciples, after His Crucifixion, to the effect that His Second Coming would be "in a cloud with power and great glory" find it difficult to accept the claims above mentioned. There appears to be a direct contradiction between the two methods of procedure. These contradictory claims have been given the widest publicity and have proven great stumbling blocks in the way of a general acceptance of the belief in the reappearance of the Avatar. If it is not possible to reconcile these contradictory claims, the world will be no nearer to a solution of the great Mystery in the present cycle than it has been in past cycles.

It would not occur to the average person that two such apparently irreconcilable beliefs were possible of reconciliation by the introduction of a third, and up to the present time, a strictly esoteric teaching concerning the possibility of the appearance of a Great Soul to the senses of physical man.

The student of Occultism who has accepted the teachings of the Masters of Wisdom anent the illusory character and the impermanence of all matter on the physical plane, and the reality and endurance of the three higher of the seven states of manifested life,

namely, Atma, Buddhi and Manas, is prepared to accept the statement that the Christos, or Buddhi, "the first born son of God," is in fact a state of energy, although far beyond the investigation or even the imagination, of man in his present state of existence. It is taught that this state of energy is actually Spiritual Light, the original source of all Light, and that it is reflected within the mentality of man, and also in that of every living creature in varying degrees: therefore every man is a potential Christ.

The brighter the illumination of mind resulting from the reflected light of the Christos, the more rapidly does the mentality of the normal human being absorb, or assimilate and generate that energy and approach the state of evolution which makes possible his admission to one of the highest orders of manifested life,—The Avataral Order, in which he is prepared for open avowal of his mission to the world. A fully prepared Avatar has gained full power over physical life and death and over all matter which constitutes form in the lower orders of life. He has passed through myriads of lives in those lower orders, as well as through many of the higher orders of Adeptship ere he reaches the Buddhistic State from which he enters the state of perfection—wherein he becomes an individual Christ, "a Saviour" of the race to which he belongs by evolutionary right.

At the beginning of every great age in the earlier stages of a Manvantara, the Avatar karmically connected with the units of a previously great race, reincarnates in the body of a child, grows to maturity and eventually proclaims his mission as teacher and therefore Saviour, of all those who may accept him.

When the individual Ego of an Avatar has reached and possibly has passed into the Buddhistic Order of Life, it may not be necessary for It to reincarnate in the body of a child on earth, or on any other planet of this solar system. It has evolved a form similar to that which the Disciples of Jesus saw at the time of His transfiguration,—a Glorified Body, sometimes termed a Nirmanakiya Robe, which is visible only to the interior sense of sight in the case of the physical man. The Nirmanakiya Body of a great Buddhi would be like unto a Sun in brightness to the psychic senses of the observer, and if, in the course of the evolution of a race, a change in vibration had occurred which had unsealed the interior vision of the units of that race, they might envision the Buddhi, or Christ, as clearly as they might now behold an Avatar in a physical body were one upon the earth.

The nearness of a Nirmanakiya Body to the Auric Center of the earth would be sufficient to raise the vibrations of every human being, and even of the substance of the earth itself; and this change in vibration would raise the senses of man, especially the senses of sight and sound, to a marked degree.

The bringing of a lighted lamp close to the open door of a previously dark room, filled with people, would lighten the room according to the size of the lamp and the intensity of the light given out by it. It would not be necessary for the occupants of the room to see the source of the light in order to be conscious of its nearness. With the dissipation of the darkness there would occur a notable change in the occupants of the room. Even a slight change in vibration would quite materially increase the mental action as well as the heart action of each occupant, although they might not recognize the cause of the increase. If you will consider the change in the sense of feeling, the actual relief of mind and the brightening of the faces of all present when a lighted lamp is suddenly brought into a previously dark room in which you, with others, were quietly sitting, it will not be difficult for you to accept my statement regarding the effect of Spiritual Illumination on the whole nature of a race of human beings. I am not attempting to give a technical illustration of the effects of light on gross matter that would satisfy the mind of an academician, but there are certain correspondences between different grades, or states of energy and substance which greatly aid the intellect in solving many of the most mysterious processes of nature, chief of which are processes by which spiritual light becomes manifested as light on the plane of gross matter.

What is true of the reincarnation, or of the development, of an Avatar is equally true of the lesser orders of life. The spiritual light which illumines the mind and soul of an Avatar, illumines the mind and soul of every human being; as before said it is but a matter of degree and of preparation for the reception of that light. The Light of the Central Spiritual Sun,—spiritual light,—is in actuality the light, or energy, we term the "Christos." The soul of man is primarily a reflection, so to speak, a beam of that light, clothed in energy, or substance of lower vibratory rates.

In terms of matter, the first Trinity in manifestation is Light Heat and Electricity. A composite unit of the three states of energy is the basis of the substance which clothes the reincarnating soul, or personal Ego. It is the Thinker, and the Thought, and the Expres-

sion. In differentiation the Thought becomes the Etheric body and the Expression is that Etheric body clothed in the gross matter of the physical plane.

I have only touched on this vast subject: my purpose in doing so has been to aid in furnishing a working hypothesis by means of which some understanding of the problem presented by the prophesied return of an Avatar might, at least partially, be solved. It must be understood that whether the Coming Avatar shall appear as a reincarnation of the Ego which previously incarnated in the body of Jesus of Nazareth, in the body of a child, or in the body of a man, or whether the vibration of a race shall be so raised as to enable the units of that race to behold the glorified Form of a Buddhi, that recognition must be by intuitive perception of the individual seer, and not by associating the form and features with those of any preceding Avatar.

In previous messages I have endeavored to show somewhat of the tremendous issues facing the present human race within the recently opened ten-year cycle, as well as the unprecedented changes which will take place in man as a whole, or in part, and even in the very substance of the earth to some degree. The rapidity with which changes are taking place in the ideas and ideals of man is not alone due to recent world wide events; it is first of all due to the entrance of a Great Soul to Nirvana—a soul that has completed its whole round of development, and to the nearness of another Great Soul to earthly environment. It is said that similarly rapid changes are taking place in the flora and fauna of some parts of the earth. Naturally such changes are always taking place, but it is the rapidity with which they occur at the present time which more particularly attracts attention.

It has also been taught by Masters of High Degree that these changes will culminate to a marked extent in the year 1928, and that a point of their culmination is due to fall between certain parallels of latitude and longitude on the Western Hemisphere, directly opposite a similar point between the same parallels on the Eastern Hemisphere, thus closing a cycle of time and space which opened nearly two thousand years ago.

In a prophesy made by one of the older Sages, we find the words: "The child of the East must lie in the West wind to receive the call to action." There are now many indications of the fulfillment of this prophecy. The young men of many Eastern nations are rapidly receiving the call to social and political action at the present time in some of the countries of the Western Hemisphere with the avowed

purpose of returning to their native lands to act according to entirely new ideals.

Knowledge of the form in which the coming Avatar is to appear to man has been withheld from man for a definite purpose. If it should prove to be, as before outlined, in the form of a Glorified Body, it will not be difficult to understand how two biblical prophecies relating to the "second coming of Christ" may be fulfilled, ie.: "He shall come in a cloud with power and great glory" and "He shall appear in the twinkling of an eye and every eye shall behold him." Natural laws would have to be suspended to make possible the verification of those two prophecies if an Avatar were to appear in a strictly physical form. But whatever be the form, or whether that form be perceptible to inner or outer vision, one indisputable fact remains, the mere seeing of the form would count for little. It will rest upon the conscious effort of the individual man or woman as to what the final effect of that event will be upon him or her. The human will enforced by Divine Will must settle the question of preparation and the course of action to be pursued in the interim between now and the final event, as has been done in former Messianic Cycles. It would be well if each reader of this article should make an individual and present issue of this subject of the Coming of the Avatar. Above all else, his or her readiness for the Call of the Christ will depend entirely upon individual effort and the spirit of unselfishness which actuates that effort. We can only pray that the Christ may have mercy on the one who refuses to make the effort, for there is no mercy in the Code of Laws which govern the action of the Individual Ego—the divine Self—when the human soul is brought before its Judgment Seat.

H —

CHILDREN'S DEPARTMENT

Temple Builders—No. 162

SPECIAL SERVICES FOR THE CHILDREN OF TEMPLERS.

Two outer gates of the Temple of the People may open for the Children or Wards of Templers in good standing. Requests for these privileges by the parents or guardians of the said children should be addressed to the officiating Priest, or to the Outer Guard of a Square who has been deputed to perform the ceremonies by the Guardian-in-Chief or the Official Head of the Temple. A child may

be presented for the service of Announcement—Naming, at any service held for that purpose, before its seventh birthday; and even subsequently when circumstances have previously prevented its presentation for that privilege, but it may not be Confirmed until after it has passed its seventh birthday.

The two gates above mentioned are indicated by the ceremonies of Announcement,—Naming, and Confirmation. These ceremonies symbolize the entrance into material and spiritual life of the individual Soul; and should always be held on Easter Sunday, "Children's Day."

Both ceremonies may be performed during one Service when advisable. Such simple obligations as are assumed in these ceremonies are taken by parents or guardians, not by the children.

The name bestowed on a child in the ceremony of Announcement does not differ from the name previously given by its parents or guardians.

While presentation of children for the said ceremonies is not obligatory upon Templers, the acknowledgment of responsibility assumed by the latter in these ceremonies serve to make a definite outer connection between them and the great Group Soul of which each one is interiorally a part.

FRANCIA A. LADUE,
Guardian-in-Chief.
WILLIAM H. DOWER,
Official Head.

THE CAGE IN YOUR HEART.

Have you known that I loved you, little ones; whom mine eyes
have not yet seen,
As well as the Builders nearer home, even before you were born?
For I loved the Love which gave you life, and brought you from
Heaven to Earth
With a message to all us grown-ups here, writ plain in your eyes
of birth.

And each dear child of the Builders' clan is a token of that Love,
That is dearer far to me, than all, man's vaunted treasure trove.
It has brightened all the long hard trail, I have walked from youth
to age,
And flies from you, on a blue bird's wing, to me when you open its
cage.

The cage in your heart where Love crept in, then gave you a golden
key.
That will always unlock the door for you, when you wish to set
Love free.
But it nestles close within that cage, when sorrow comes to you.
And dries your tears and comforts you, as only Love can do.

G. IN C.

The Temple Artisan

Published by The Temple on first of each month.

Annual Subscription, $1.00. Single Copies, 10 Cents

Entered as second-class matter July 1st, 1908, at Post-office, Halcyon, Calif.

Address all communications to THE TEMPLE ARTISAN, Halcyon, Calif.

EDITORIAL MIRROR.

"I am the Ego seated in the hearts of all beings."

Thus spake Krishna—the Supreme or Higher Self to Arjuna, the Personality representing one of the infinitely little points of the Supreme Self or Nature.

Egoism is inherent in all matter, organic and inorganic. The Universal *I* seeks utterance everywhere, through everything.

Yet Egoism is not Egotism. Egoism universalizes the Supreme Self. Egotism personalizes it. Here is the great difference between personality and universality, or that impersonal state of being which stands for true individuality.

Personality sees the self as a separate entity and follows that illusive law of being. True individuality sees the self as *interdependent* with all self or selves—sees its own ego as INSEPARABLE WITH ALL EGOS.

Where is the Higher Ego, then? Where look for it? If it is Universal, look for it everywhere. If you are in Halcyon, look for it there; if in Chicago, look there for it. It is in others as much as in yourself—there is the mystery. What! My own Higher Ego in others! Why not, if it is inseparable with all Egos?

Is that not the basis of the sayings, "Do unto others"; "Love one another"; "Even as ye do it unto the least of these," and so on? In these grand ethical sayings we find the truth of the inseparableness of all life.

"No one could tell me where my Soul might be.
I searched for God, but God eluded me.
I sought my brother out and found all Three."

The test of personality is the first real test the student of occultism encounters. His animal self, his personality—the Dweller on the Threshold is there ready to obstruct his progress toward the goal of Light—identification with his Divine Self.

What happens when we look for our Higher Self in others? We often see a reflection of some phase of our lower nature and say, "such and such an one is evil or faulty"—the fault being in our own nature: or we may see some higher attribute of ourselves reflected in the other saying, "how beautiful that quality" in him or her. We can never see in another what is not in ourselves.

Separateness is an illusion. We are all part of the One—God-Life. To find our way back *Home*, to our Divine Home, to our Father and Mother who art in heaven, in Harmony and Love and Beauty and Wisdom—we must find our way all together, shoulder to shoulder, heart to heart and soul to soul. We cannot leave even one behind for that one would be a part of our self. It might be a weak link, but the whole chain may break if it is not strengthened and "restored."

Look for and evoke the best and highest in others. As we get away from our self—our personal self more and more, will we draw nearer to our Higher Self—the Master Ray—the God within—the Holy Grail. W. H. D.

NOTICES AND ACTIVITIES.

The Templers at headquarters gathered as usual for the services of "Children's Day" on Easter Sunday. It is always at these services that the ceremonies of Announcement—Naming, and of Confirmation, are held when there are children of suitable ages then present. A program of music by the children assisted by such older musicians as are available, is one of the features of the services which are always most beautiful and sacred. They were never more so than on the service held on last Easter day.

* * * *

Naturally, the residents of Halcyon were specially interested in

the ceremony of Announcement held at that service for the little three-months-old daughter of Dr. and Mrs. Dower, Flamore Francia Whitson, and the six months old son of Mr. and Mrs. Clarence Weaver, David Robert Earl.

* * * *

The unexpected arrival of our always welcome sister, Miss Harriet Farrer, who came to be present at the special services, was an additional pleasure to all assembled for that purpose. We are regretting the near departure of our sister, Mrs. Harbison, and her dear little son, Jackie. Mrs. H. is finding it necessary to return to her home at Forest Knolls, and Miss Irene Oviatt will accompany her for a much needed rest.

* * * *

Books on occult fiction are usually both interesting and instructive. The Halcyon Book Concern has recently selected an interesting list of such books which will be on sale from now on. Send for list if you are interested in occult fiction.

* * * *

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

* * * *

"An Opened Book, or The Mirror of Destiny," by Meri (B. S.) is an attractive booklet, being a reprint from articles in THE TEMPLE ARTISAN some years ago predicting coming events and changes in the world, and occult movements under the Lodge guidance. The booklet is issued by the Temple, and would make an interesting Christmas token. Price 25 cents a copy, postpaid. May be ordered from the Halcyon Book Concern or the Temple direct.

* * * *

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Temple Scribe of any changes of address. Send such notice on postal card or otherwise direct to the Scribe.

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